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CENTRAL INTELLIGENCE AGENCY

INFORMATION REPORT

[redacted]

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COUNTRY China/Inner Mongolia

SUBJECT Government and Control of the People

[redacted]

NO. OF ENCLS. (LISTED BELOW)

SUPPLEMENT TO REPORT NO.

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THIS IS UNEVALUATED INFORMATION

[redacted]

1. [redacted] the physical appearance of city of Suiyuan and its environs, and the physical changes that took place after the Communists took over the area. As an individual foreign living in the area -- [redacted] and finally got it in late 195[illegible] [redacted] Communist methods of dealing with the people. 25X1

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2. To begin with, prior to the arrival of the Communists, the area was peopled by Chinese who were either farmers or merchants dealing in the produce of the farms or supplies to the farmers. The farmers themselves were independent operators and raised everything [redacted] The merchants processed many of these products. For example, consumer goods were locally made out of the local wool. Individual families might have a loom whose products were bought up by a merchant and shipped out to his customers. Private enterprise was the watchword except for functions such as education in which the government had a say. There was complete freedom of action and of movement. A man got for his products whatever he could, and prices on the market were such as most people 25X1 could afford to pay. Goods and services were themselves plentiful. Under the new Communist regime this entire picture changed. 25X1

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3. [redacted] the Catholic Hospital [redacted] there was a pretty good example of how thoroughly the Communists intended to run things. The first thing they did, in 1949, was to replace [redacted] director, who was a European priest [redacted] He, with some 16 nursing sisters, left the country in 1950. The new director was totally lacking in training for the job, having previously been a laborer, but he was a good Communist and evidently that was sufficient. 25X1 50X1-HUM

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In any case, [redacted] much done for six months and it was not until 1950 that they really began to give orders.

4. The new philosophy was one of doctrine everything at meetings, and the meetings were interminable. Here is an example of a typical day:

8:30 - 9 am	-	breakfast
9:00 - 5 pm	-	work, broken only by suddenly called meetings. There was no noon meal.
5:30 pm	-	dinner
6:30 - 7 pm	-	free time
7:00 - 8 pm	-	meetings on the day's work. These were filled with discussions of what went on, and were filled by accusations hurled by anyone who had anything to say. It usually involved a criticism by an ignorant worker about how a doctor handled his patients, and the doctor had to justify his treatment and procedure to listeners who did not know what he was talking about. On top of this, the [redacted] to make written answers to the charges. Trade evening meetings were with different groups on different days, but they were all of the same stripe.
8 pm-midnight		This was the time [redacted] operating because meetings interrupted the days so much as to do anything then.
5 pm Saturday to 5 pm Sunday		was free time.

5. [redacted] a written confession every two or three years concerning [redacted] progress, political attitude, and so forth. His hospital management forwarded to Peiping via the local authorities. Once a month [redacted] a general report for the hospital, which was also sent to Peiping. The whole campaign was on Communism and political reliability. The more reliable someone was considered, the more he was paid. For instance, nurses were paid about the equivalent of US$25 a month; the head doctor in our hospital got the equivalent of US$75. However, a very politically minded dentist, connected with the hospital got the equivalent of US$200 -- but he wasn't a good dentist, either. It is my feeling that the heavy schedule of work and meetings imposed [redacted] largely intended to keep [redacted] busy and tired [redacted] could not think, and under such circumstances it would be easy to see how the ordinary person could succumb to the doctrines they were trying to promote.

6. Prior to the Communists [redacted] Brothers had 70 mission locations and 56 ordained priests connected with them. They also ran a couple of large schools, one of them for 800 or 900 boys in the city and another in the country for about 500 girls. The 70 missions each comprised a small school, church, convent, and a home for the fathers. The teaching program was the one established by the Vatican plus the religious training of an hour a day supplied by the Fathers. When the Communists took over, one of the first things they did in 1949 was assume control of the schools. They put all the priests and sisters through a two months' indoctrination course, and if their subsequent examinations indicated that they still had not learned to accept Communism they were put through it again, and perhaps a third time. This they had to do until they knew the right answers, and I do not doubt but what many of them ended by becoming Communists. It should be remembered, however, that the Communists did not take it for granted that the people would stay converted once they accepted the new doctrine. Every two weeks [redacted] examined on the contents of the one daily paper in Saiyuan, [redacted] answers had to be acceptable. In 1951, when the Communists evidently considered themselves strong enough, they had a real purge of the local unreliables. In Saiyuan they killed 1-5 people, including three priests, business men, rich people, and alleged spies. They invaded [redacted] hospital twice, and during the night rudely dragged [redacted] rooms and went so far in their search for damning evidence that they made [redacted] disrobe. At the same time, evidently they were pretty anxious to

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prevent any sign of their work leaving the country was allowed to take nothing whatever whether papers or other mementoes to bring a newspaper, but they even took that away

7. Physical control of people in Suiyuan was very close. freedom to move about the city always being stopped and asked for identification. wear a badge that stated part of the hospital. Nobody could leave the city without permission, and when he wanted to go anywhere he first had to explain why. Then, on arrival at his destination, he had to report to the local Communist authority. This was easy because every establishment of any kind was run by some Communist. It was not a matter of going to a police or party headquarters. As a matter of fact, suppose everywhere else, had people in it who reported to the Communist bosses who, in turn, doubtless reported to party or police higher up. no evidence of a secret police hierarchy, although it was well known nurses had to make regular reports about the doctors. had armed guards standing around in the hospital, and the city itself was full of uniformed police. There were armed guards all over -- Old City, New City, Station City, and Mongol City. Every corner you could find a pair of them armed with rifles, and their habit was to stop a pedestrian and demand to see papers. Anyone could do that; even children got into the habit.

8. The Communist method of dealing with local farmers and industry was simply to move in on them Everything anybody did was for the state. Farm products were sold only to the government at prices fixed by the government, and the same thing was true of local manufacture and processing. This cut out the middleman and capitalist entirely. What they did to make a living I do not know, although many of them worked on construction gangs for building things like the new Mongol City and the railroads. As for the method of handling the farmers, one of the first things the Communists did was divide and fence in land, and in the beginning the little farmers thought that was a pretty good deal as it gave many of them more territory. However, the farmers in that area, especially the herdsmen, are not the kind that take fencing in easily, and they soon came to detest the arrangement. They also disliked the economic curbs put on them, such as control of their marketing procedures and prices. A farmer could not buy a horse without proving that he needed one to the officials, nor could he sell one without the government arranging that. Then, whatever the price turned out to be, the government would want to know what he intended to do with the money, and force him to bank most of it. The business of buying and selling a horse -- once so simple -- became an involved operation that took two or three months. The sum total result of this kind of control was that the farmer very quickly learned that there was no particular point in breaking his back to produce in the hope of making a good living for his family, and he began to stop working so hard. His one aim came to be to feed his own family, and although he was supposed to bring all his crops to the controlled market he kept what he could on the sly.

9. Produce extracted from the farmer was sold in the state stores, and prices were usually so high that the non-farmers were hard put to it to pay for food. Many tried to have little gardens of their own, but the Communists stopped that on the excuse that gardens were the province of the farmer; he would raise all the food needed and the government would provide it. The result, of course, was that the rich got poor and the poor lived on a diet that was barely at subsistence levels. It appeared that the Communists' purpose was to keep everybody at rock bottom and dependent on the government for existence in any form. Private cars disappeared, herders stopped raising horses, and all the other elements that go to make city or country people want to work disappeared. In their place is the constant propaganda hammering and an effort to make everyone turn to the party for every idea and every accomplishment.

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10. One thing the Communists did to the farmer benefitted the whole area; that is the eradication of opium. Growing poppies for opium was one of the main activities in the Suiyuan area. Between the City of Suiyuan and Pao-t'ou there were two solid miles of nothing but poppies. Now that area is put to grain. Between 60-70% of the people used opium before the Communists put a stop to it. What the Communists did was first issue a proclamation announcing that anyone could go to a hospital to be cured of the habit. Two months later they put all the smokers they caught into jail, letting them out after a couple of weeks. Later on there was another proclamation, this one stating that anyone caught smoking opium henceforth would be shot. A check was made and a lot of smokers were shot. This, plus the burning of the poppy fields, did a good deal to end the local opium consumption, and there is now almost none of it in Suiyuan. the Communists are deliberately raising it elsewhere for political purposes, but not in the area of Suiyuan.

11. Both the farmers and city people used opium. The city people usually smoked it, but the farmers preferred to make a solution and drink it. Mothers would blow opium smoke at their babies, and many children smoked. Youngsters of six or seven who smoked it much usually died young, although it is not too hard to cure in a hospital when they are around 10 or 12, merely by means of gradual withdrawal. As a matter of fact, smoking good opium does not make one really sick, nor does it make one more susceptible to other diseases. a pneumonia patient who smoked had to be given opium or else he would die. found another thing after the rule against smoking went into effect, to lose babies hospital for no apparent reason -- they just would not eat. their mothers had been smokers and that new-borns of smoking mothers must be given opium to make them eat. Formerly the mothers could supply it themselves, but in the hospital there was none given them, and they had no supply. had to add opium to the milk for a couple of weeks, and after that the children could carry on without it. dosage was 1/2 grain in a large bottle of milk for the first week, and 1/4 grain the second week. That was all it took, but without it they died.

12. Turning to government, the new Mongol City on the northern side of Suiyuan is the seat of the Inner Mongolian Autonomous Region. do not know too much about it, or how much territory it will govern. understanding that it will take in areas inhabited mostly by Mongols in Ningsia, Chahar, Suiyuan and Jehol. The western part of Ningsia, including the City of Ningsia itself, which is peopled by Chinese, is going to make a separate area with Kansu, including the City of Lanchow; know the name of this new province. The divisions were being set up The IMAR began to function about the beginning of 1953, and reports to Peiping. its relationship to Peiping is like that of the Ukraine to Moscow. The head of the IMAR government is a former Mongol general named /fnu/ Wu, who once served under the Japanese. wife for tuberculosis other officials of the IMAR.

13. The Suiyuan Provincial government is in the New City of Suiyuan, and the governor, Yang Te-ling, came from the area. He was once a teacher, and is an extremely intelligent man. Prior to the IMAR, he was the top official in the entire province of Suiyuan, but with the establishment of the IMAR his power was drastically reduced, although he still has nominal control of that part of Suiyuan still considered to be Chinese. He reports to the IMAR government now and not direct to Peiping although he may do so in purely Chinese matters.

14. The Chief of Justice /sic/ for the Province lives in the New City. His name is Kuang Ko-ping, or Kuang Ko-ming, He is originally from Hupeh, as are many of the Communist officials. The Police Chief of the city, Wu Te-ming, was also from Hupeh. He was formerly a shepherd and is a rousing Communist. We had his wife in the

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hospital as a patient, and frequently when he visited her he would call the staff into her room and give propaganda talks about communism.

15. An extremely important man in the area was Khang Feng-ko, Secretary of the Communist Party of Suiyuan Province. He was from Kansu, too. and was in the hospital four or five times. He is about 35, lives in the New City, and reports directly to Peiping. Everybody was afraid of him. He did not wear the usual Communist clothes of cap and jacket, and when he was in the hospital always had one of his own guards in attendance.

They don't get on because they do not understand each other's language. The Mongols in the area are nearly nonexistent, and there was never much reason for them to speak Chinese because they did not come into the city much. Mongol patients, having come for years or medicine learned a part of the language. How much antipathy this makes between the Mongol government and the Chinese Communist officials presumably the Chinese have to learn Mongolian if they do not already know it. In spite of this language barrier, the political tendency is more toward Outer Mongolia than toward China, and the influence of Ulan Bator is stronger now in Inner Mongolia than it was in 1950. Many of the DMAP officials apparently came from Outer Mongolia in 1951, and there was a move to bring such members of Outer Mongolians into the area in order to implant Mongolian culture and develop relations between the two areas. this is why the tendency is to lean in that direction instead of southward.

18. about former Teh. Late in the summer of 1953 that he was living in the mountains in the Mongolian part of Ningsia. At that time troops were sent from Suiyuan to round him, and it was rumored that they were going out against former Teh who was expected to come down to investigate from the mountains. that he ever actually made the attempt. There were occasional reports in the local paper that Teh and his followers were undertaking some kind of sabotage in various areas, such as against the railroads. There was probably some truth in the reports of his being in the mountains, although how strong a force he had. These reports were not new, and had been current ever since the Communists took over the area. he is probably in the mountains northwest of Pao-t'ou, which is a region so difficult to penetrate that even the Japanese never tried to get in.

19. Apparently his followers in the mountains are not strong enough to do much themselves or cause local anti-Communists to adhere to him. It is quite possible that there is some local following, There are a few thousand Chinese soldiers stationed at the garrison area on the eastern side of the Mongol City how many or what their equipment consists of. They were never particularly evident in the Chinese part of Suiyuan City There certainly were not many of them their small number indicates there is not much fear of Prince Teh, there were quite a few soldiers in other parts of the province

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20. there is nothing like that in the vicinity of the city. the hospital were never called to take part in anything of the sort, and nobody else who was. any military maneuvering or emplacements of any kind. any artillery practice firing. Of course near the military encampment, and there may have been plenty of activity there that never came

21.

The only Soviet citizen was a woman school teacher in the Old City. She came hospital to get treatment for bronchitis, and had been sent out by the Soviet Government to teach Russian, and that she was one of not very many others sent to China for that purpose. She also said she did not like being a Communist. There may have been Soviet officials in the Mongol City. handled 500 to 600 outpatients a day hospital (including a couple of hundred policemen who just wanted an excuse to get off duty) that teacher was the only one Chinese doctors had occasion to attend a meeting of the Ministry of Health in Peiping, and later were a couple of unidentified Soviet persons sitting there, but they evidently did not have anything to say.

22.

Most of their energies were taken up with scratching for a bare living. When they were not doing that, they were listening to the constant bombardment of Communist propaganda. It hit them in the newspaper and over loudspeakers and what seemed another meeting every five minutes. There was not room for anything else, the Communists planned it that way deliberately. Naturally the people are influenced by it because, having no basis for comparison, there is nothing else for them to think about.

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